

CONFIDENTIAL.]

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REPORT ON NATIVE PAPERS

FOR THE

Week ending the 31st March 1894.

CONTENTS :

	Page.		Page.
I.—FOREIGN POLITICS.		III.—LEGISLATIVE.	
The Abor expedition	231	The working of the Arms Act	241
The Kalat question	ib.	The Prisons Bill	ib.
Cruelties of British soldiers in the Abor country ...	ib.	Legislative regulation of Hindu religious endowments	ib.
II.—HOME ADMINISTRATION.		Legislative regulation of Hindu religious endowments	242
(a)—Police—		The Bengal Municipal Bill	ib.
Nil.		Mr. Phirozshah Mehta as member of the Viceroy's Legislative Council	243
(b)—Working of the Courts—		Legislative regulation of religious endowments ...	ib.
Mr. Maguire, Magistrate of Khulna	ib.	The question of religious endowments	244
Mr. Suryya Kumar Agasti	ib.	IV.—NATIVE STATES.	
(c)—Jails—		Hyderabad affairs	ib.
Nil.		The case of the Maharaja of Cashmere	245
(d)—Education—		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The Age Circular of the Director of Public Instruction	ib.	Distress in the Faridpur district	ib.
The Age Circular of the Director of Public Instruction	232	Distress in the Tippera district	ib.
Remuneration of examiners in the Dacca Circle ...	ib.	Distress in the Tippera district	ib.
The Sanskrit papers at the last B.A. Examination ...	ib.	VI.—MISCELLANEOUS.	
(e)—Local Self-Government and Municipal Administration—		The Bangalore case	246
The river-water at Kankinara in the district of the 24-Parganas	233	Zanana Missions—a danger to Hindu society ...	ib.
Mr. Luttman-Johnson on Union Committees	ib.	Mr. Leith as Receiver at Tarakeswar	247
(f)—Questions affecting the land—		Wealth and learning at the late Darbar at Belvedere	ib.
Gifts of rent-free lands	235	The Superintendentship of the Calcutta Dufferin Zanana Hospital	ib.
(g)—Railways and communications, including canals and irrigation—		The Kushtia mela authorities	ib.
Roads in the Ulubaria sub-division	236	The Lady Dufferin movement	248
(h)—General—		Conferring of titles by Government	ib.
River embankment at Ulubaria	ib.	Lord Ripon and Lord Lansdowne	ib.
The question of the cotton duties	ib.	The late Mr. C. T. Buckland	ib.
The cow-killing circular	237	The Pioneer on the native press	249
The Provincial Civil Service Rules	ib.	URIYA PAPERS.	
The deficit in the budget	ib.	Cholera in the Balasore district	ib.
The budget	238	The Cuttack Medical School	ib.
		ASSAM PAPERS.	
		The trial of the Rangiya riot case	ib.
		A trial by Babu Kedar Nath Sanyal, Extra Assistant Commissioner, Habiganj	250

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Māsik"	Calcutta ...	294	
<i>Fortnightly.</i>				
2	"Bankura Darpan"	Bankura ...	397	
3	"Kasipur Nivāsi"	Kasipur, Barisāl ...	300	
4	"Ulubaria Darpan"	Ulubaria ...	720	14th March 1894.
<i>Weekly.</i>				
5	"Banganivási"	Calcutta ...	8,000	23rd ditto.
6	"Bangavāsi"	Ditto ...	20,000	24th ditto.
7	"Burdwān Sanjivani"	Burdwan ...	310	24th ditto.
8	"Chinsura Vārtāvaha"	Chinsura ...	500	
9	"Dacca Prakāsh"	Dacca ...	2,400	25th ditto.
10	"Education Gazette"	Hooghly ...	950	
11	"Hindu Ranjikā"	Boalia, Rajshahi ...	248	
12	"Hitavādī"	Calcutta ...	3,000	
13	"Murshidābād Pratinidhi"	Berhampore ...	.....
14	"Pratikār"	Ditto ...	608	
15	"Rangpur Dikprakāsh"	Kakinia, Rangpur ...	170	
16	"Sahachar"	Calcutta ...	800-1,000	21st ditto.
17	"Samaj-o-Sāhitya"	Garibpore, Nadia ...	1,000	
18	"Samaya"	Calcutta ...	4,000	23rd ditto.
19	"Sanjivani"	Ditto ...	4,000	24th ditto.
20	"Sansodhini"	Chittagong ...	.....
21	"Sāraswat Patra"	Dacca ...	(300-400)	24th ditto.
22	"Som Prakāsh"	Calcutta ...	800	26th ditto.
23	"Sudhakar"	Ditto ...	2,000	23rd ditto.
24	"Vikrampur"	Lauhajangha, Dacca ...	600	22nd ditto.
<i>Daily.</i>				
25	"Banga Vidyā Prakāshikā"	Calcutta ...	500	22nd, 23rd, and 26th to 29th March 1894.
26	"Dainik-o-Samāchār Chandrikā"	Ditto ...	1,200	25th to 29th March 1894.
27	"Samvād Prabhākar"	Ditto ...	1,435	24th, 26th and 27th March 1894.
28	"Samvād Purnachandrodaya"	Ditto ...	300	22nd to 24th, 27th and 29th March 1894.
29	"Sulabh Dainik"	Ditto ...	3,000	24th and 26th to 29th March 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
30	"Dacca Gazette"	Dacca ...	500-600	26th March 1894.
HINDI.				
<i>Monthly.</i>				
31	"Bihar Bandhu"	Bankipore ...	500	
32	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling ...	500	
<i>Weekly.</i>				
33	"Aryāvarta"	Dinapore ...	750	
34	"Bhārat Mitra"	Calcutta ...	2,500	22nd ditto.
35	"Hindi Bangavāsi"	Ditto ...	10,000	
PERSIAN.				
<i>Weekly.</i>				
36	"Hublul Mateen"	Calcutta ...	.....	20th ditto.
URDU.				
<i>Weekly.</i>				
37	"Akhbar-i-Al Punch"	Bankipore ...	750	15th ditto.
38	"Darussaltanat and Urdu Guide"	Calcutta ...	300	
39	"General and Gauhariāsi"	Ditto ...	410	23rd ditto.
40	"Mehre Monawar"	Muzaffarpur ...	150	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers	Dates of papers received and examined for the week.
URIYA.				
Monthly.				
41	"Asha "	Cuttack ..	80	No. 8, Vol. III.
42	" Pradip "	Ditto ...	.....
43	" Samyabadi "	Ditto ...	.....
44	" Taraka and Subhavártá "	Ditto ...	.....
45	" Utkalprabhá "	Mayurbhunj ...	97	
Weekly.				
46	" Dipaka "	Cuttack ...	.....	15th February 1894. 14th ditto. 17th ditto.
47	" Samvad Váhika "	Balasore ...	203	
48	" Uriya and Navasamvád "	Ditto ...	420	
49	" Utkal Dipiká "	Cuttack ...	450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Fortnightly.				
50	" Paridarshak "	Sylhet ...	480	For the second fortnight of <i>Fálgun</i> , 1300 B.S.
51	" Silchar "	Silchar ...	250	
52	" Srihattavási "	Sylhet ...	.....

I.—FOREIGN POLITICS.

THE *Bangavasi* of the 24th March says that Captains Maxwell and Needham returned to Sadiya after an interview with the Chief Commissioner at Dibrugarh. And

BANGAVASI,
March 24th, 1894.

The Abor expedition. immediately after this, the Abor expedition was given up and the troops were ordered to return. But if the result of the expedition was to be such, what was the use of courting the ridicule of the world by sending a handful of soldiers to the Abor country? The writer thinks that this action of the British Government will only serve to embolden the Abors.

BANGAVASI.

2. The same paper has heard that the Home Government has given full instructions to Lord Elgin as to the course which should be followed in regard to Kalat. The principal question in relation to Kalat just now is, how is the money in the Kalat treasury to be disposed of? It is proposed to return the money to the present Khan after deducting from it the expenses incurred in sending a British force to the country. But considering that the present Khan is not yet firmly settled on his throne, and that it may accordingly again become necessary for the British Government to send troops to his aid from time to time, would it not be best to detain all the money, with a view of meeting out of it the expenses of all such military expeditions? And the writer gives this advice specially because Government is in financial difficulties just now.

3. The *Sanjivani* of the 24th March says that on the 14th March last, all the troops returned to Sadiya from the Abor country, as Captain Maxwell did not consider it advisable to remain there after the sad incident at Bardak, where all the British soldiers, with only one exception, were massacred by the Abors. But on their way back to Sadiya the British troops set fire to many Abor villages. This action must be characterised as extremely cruel and barbarous, and unworthy of British soldiers.

SANJIVANI,
March 24th, 1894.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

4. The *Bangavasi* of the 24th March says that Mr. Maguire, Magistrate of Khulna, fines his clerks for the slightest errors in spelling, grammar or penmanship. Mr. Maguire has left a notoriety in every district in which he has served, and why should he not leave a reputation in Khulna too?

BANGAVASI,
March 24th, 1894.

5. A correspondent of the *Sanjivani* of the 24th March says that the people of the Backergunge district are very sorry because Mr. Suryya Kumar Agasti is going away. During the short time Mr. Agasti was Magistrate of the district he paid personal visits to the people who were suffering from scarcity, and did his best to relieve their distress. He induced several zamindars to compromise their quarrels, and thus established friendly feelings among them. He prohibited prostitutes from taking up quarters near the public *melás* at Lakutia, Jhalokati, Kalaskati, and Batajor. He also took great interest in the cause of female education.

SANJIVANI,
March 24th, 1894.

(d)—Education.

6. Referring to the age circular issued by the Director of Public Instruction, the *Samay* of the 23rd March writes as follows:—

SAMAY,
March 23rd, 1894.

The age circular of the Director of Public Instruction.

The intention of the Director in issuing the circular was good. At any rate, Mr. Buckland tried to show that it was good. There is no doubt some chance of big boys corrupting the little ones if both are allowed to read in the same class. The circular may prevent this corruption, but it is, on the other hand, likely to lead to very serious evils. The people of this country are even now behindhand in education. Out of 28 crores of people, only 12,097,530, that is, forty-six in a thousand, know how to read and write. The number of those that are properly educated is only 3,195,220. In this backward state of education in the country the Director is wrong in issuing such a circular. Again, in this country rich parents make too much of their sons to commence their education at a proper

age, and poor parents cannot, on account of poverty, afford to send their sons early to school. The circular will therefore greatly interfere with their education too.

Again, if big Hindu boys can corrupt younger boys, there is no reason why big Musalman boys should not do the same. The people have been taken quite unawares in the matter, the Director not having informed them of his intentions about the circular before issuing it. For these reasons, bad instead of good results are likely to follow from the circular.

SARASVAT PATRA,
March 24th, 1894.

7. Referring to the age circular issued by the Director of Public Instruction, the *Sarasvat Patra* of the 24th March writes

The age circular of the Director of Public Instruction.

as follows:—

It is not a fact that the boys who begin their education at a later age than 14 years cannot pass any University examination or fail to acquire any knowledge. Where then was the necessity for this circular? Does it aim at reducing the number of students in Government schools? Again, if it be wrong to allow big Hindu boys to read in the same class with younger boys, why should it not be wrong to allow big Musalman boys to do the same thing? There was, in fact, no great necessity for the circular.

DACCA PRAKASH,
March 25th, 1894.

8. A correspondent of the *Dacca Prakash* of the 25th March has learnt

Remuneration of examiners in the Dacca Circle.

that under the rule made during the incumbency of the late Officiating Director of Public Instruction the remuneration of examiners at the minor and vernacular scholarship examinations in the Dacca Circle has been reduced from Rs. 175-180 to Rs. 120. And though the results of those examinations have been published long since, the examiners have not yet got their reduced remuneration. This excellent result is due to placing the Dacca Circle directly under the control of the Director of Public Instruction. It is rumoured that the examiners will get only one-half of the remuneration which was promised to them by the Inspector. Probably the time for honorary examiners will shortly come, but what is the cause of this sudden change? The authorities should bear in mind that no good man can be induced to do examination work at a reduced remuneration. Be that as it may, let not the authorities insult the Inspector and the examiners by giving the latter less than their promised remuneration this year.

SOM PRAKASH,
March 26th, 1894.

9. The *Som Prakash* of the 26th March has the following about the Sanskrit papers set at the last B.A. examination:—

The Sanskrit papers at the last B.A. examination.

These papers have surprised the writer, and he is at a loss to see whether or not they are intended to test the candidates' knowledge of Sanskrit or English. One hundred marks are allotted to the first pass paper. Of these, 39 are allotted to explanations in English and to translations into that language, and only 19 are allotted to similar questions to be answered in Sanskrit, and the remaining 42 marks are allotted to questions to be answered either in English or in Sanskrit. Thus it is clear that of the 100 marks in this paper, only 19 have been given to questions to be answered in Sanskrit, and all the remaining 81 to those to be answered in English! As a result of this distribution of marks, the candidates who are well up in Sanskrit, but are indifferent English scholars, will fail to obtain pass marks, while those who are well up in English, but are very indifferent Sanskrit scholars, will do very well. Could anything be more unfair than this? The questions in Sanskrit papers in previous examinations were not so bad as this year's papers, but why? Do not the men love Sanskrit who set this year's papers? If so, why keep up the farce of having Sanskrit papers at the B.A. examination? Again, though it is against the rules of the Syndicate to ask questions about rhetorical figures, the candidates were asked in one of the questions in the first pass paper to explain the simile contained in a sloka! A part of the same question was very ambiguously worded, it being far from clear whether the candidates were required to give the different past participle forms of the root श्लिष (slish) or its different forms in लुङ् (lung) third person singular. Such ambiguity in framing questions is very objectionable. The second pass paper was no better than the first, except that in this 66 marks were allotted to questions to be answered in English, and 34 to those to be answered in Sanskrit. In both these papers therefore a marked preference

was shown for English scholarship, and the effect will be to discourage the study of Sanskrit. Candidates will see that English scholarship is all that is required to pass in Sanskrit, and they will therefore naturally neglect Sanskrit.

(e)—*Local Self-Government and Municipal Administration.*

10. A correspondent of the *Samay* of the 23rd March says:—

The river-water at Kankinara in the district of the 24-Parganas.

Recently there has been established a paper-mill at Kankinara near Bhatpara in the district of the 24-Parganas. The washings of the dirtiest rags collected for the preparation of paper finding their way into the river contaminate its water. But there being no good tank in the neighbouring villages, the river-water is the only water that is used by the villagers. And their use of this polluted water has given rise to cholera and other infectious diseases among them. The mill-owners are mindful of their own interests only to the great injury of the health of the people. Several untimely deaths have occurred among the poor people at cooly bustee and other places near the mill. Government and the Municipal authorities are requested to inquire into the matter without delay, and to take steps to remove the grievance complained of.

SAMAY,
March 23rd, 1894.

11. The *Dacca Prakash* of the 25th March thus criticises Mr. Luttmann-Johnson's letter to Government on the subject of the creation of Union Committees:—

Mr. Luttmann-Johnson on Union Committees.

DACCA PRAKASH,
March 26th, 1894.

1. During the last three years the writer has more than once proposed the creation of Union Committees and the amalgamation of village punchayets with them, but Government has paid him no heed. He is therefore glad to find Mr. Luttmann-Johnson and the Magistrates of Dacca, Faridpur, Backergunge, and Mymensingh holding very nearly his own view on this subject. The principle underlying the writer's proposals is that as the ignorant chaukidars are unable to keep the peace in the villages, Government should create an intermediate agency consisting of people of the respectable classes, who should keep these chaukidars under their control, and be responsible for their work.

2. The writer heartily thanks Mr. Luttmann-Johnson for his very plain statement that the object for which the Road and Public Works Cesses were imposed has not been gained, and that no tax at all resembling them should be therefore imposed. The Road Cess has been of some service to the people of East Bengal, but they have derived absolutely no benefit from the Public Works Cess, the proceeds of which are spent only in excavating canals in Bihar, Orissa, and West Bengal. If the money collected as Public Works Cess in East Bengal is spent in doing works of utility there, there will be no necessity of imposing a tax on East Bengal people for the purpose of removing water scarcity among them. It is hoped that the Commissioners will move Government to stop the present unfair application of the proceeds of the Public Works Cess. The statements contained in paragraphs 3 to 8 of the Commissioner's letter do not contain much objectionable matter, and bear ample evidence of a thoughtful mind.

3. The proposal made in paragraph 9 that there should be 10 chaukidars within an area of 10 square miles is in the highest degree objectionable. The chaukidars are supposed to report on the sanitary condition of the villages and the state of the crops, and help the villagers in detecting and suppressing crime. But as a matter of fact their ignorance and incapacity prevent them from efficiently discharging any of these duties. Instead of detecting crime, they are often guilty of committing it. Under the pretext of keeping watch, they often enter poor people's houses and steal things therefrom, and poor and helpless widows are victims of their oppression and ill-treatment. Won over by bribes, they often mislead the police by putting it off the scent of the real culprits. The police looks upon the parties who are named by chaukidars as the real offenders, and try to make out cases against them by means of false evidence. It is for this reason that so many police cases end in acquittal. Being ignorant and illiterate, the chaukidars cannot form a correct estimate of the state of the crops, and their information regarding the number of births and deaths is for the same reason absolutely unreliable. In short, they are of no use either to the police or to the villagers. It is therefore desirable that each group of villages, now

served by 10 chaukidars, should be formed into a Union Committee, and these Union Committees should have over them an officer getting the pay of 10 chaukidars, who will be responsible for the duties which are now supposed to be done by chaukidars. The chaukidars do not keep watch, and so their services should be dispensed with, and the proposed officers under the Union Committees should be allowed to employ their own men to do the work of watch and ward and to detect crime. Two men under each such officer will be sufficient for the purpose, so that the salaries of eight chaukidars will be his own remuneration—a remuneration which will be sufficient to secure the services of well-educated people of respectable classes. The Commissioner has proposed the appointment over each Union Committee or police circle of a special officer, whose duty it will be to serve summonses, notices, &c., to collect the chaukidari cess and to do *tahsil* and registration work. But all these duties may be left to be done by the officer whom the writer wishes to see appointed. An educated agency like that proposed by the writer will be better than the illiterate agency of chaukidars.

4. In paragraphs 10 and 11 of his letter, the Commissioner proposes the imposition of a tax in places suffering from water scarcity, provided the works for which a tax is required to be imposed are demanded by a third of the population of those places, and are not disapproved by the remaining two-thirds. The writer said the same thing last year. The Commissioner is for establishing Union Committees experimentally only in the district of Barrisal, but the writer wishes to see them established in all the places named by the Magistrate of Dacca. Eight years have elapsed since the introduction of local self-government in this country, and it is high time to make the Union Committee experiment simultaneously in all the Bengal districts.

5. Let police circles be established under police circular No. 5, and let these circles be brought under the control not of chaukidar daffadars as proposed by the Commissioner, but of the Chairmen of Union Committees, possessing the powers of a Head-constable and of the officers under them, who will be responsible for the work which is now done by chaukidars.

6. The writer is opposed to the placing of a Munsif and a Deputy Magistrate in every village. This proposal will increase litigation among village people, and thereby lower their moral character and injuriously affect trade and agriculture.

7. The proposal made in paragraph 16 of the Commissioner's letter that the outlay on works like tanks, &c., done for the good of the raiyat, should be realised by a tax on the zamindar is very unfair and unjust. Thanks to the Bengal Tenancy Act, small zamindars are nowadays unable to realise their rents regularly. They have, moreover, to pay out of their own pockets a number of cesses, though their landed possessions are not worth the name. And it is now proposed to make them pay for the good of their raiyats! The raiyats form the majority of the population of a village, and if they know that the cost of excavating tanks, &c., in their village will fall on the zamindar and not on them, they will be only too anxious to get a number of such tanks excavated on their lands. The excavation of a tank will cost at least Rs. 3,000, but the annual income of a zamindar owning 10 villages is less than Rs. 600. Will he therefore sell his estate in order to excavate tanks for his raiyats? The population of villages having 10 chaukidars may be estimated at nearly 2,000, and if every one of them is made to pay Re. 1 annually, the amount that will be thus collected in two years will be sufficient for the purpose of a big tank. But the number of zamindars able to pay Rs. 4,000 for the purpose is very small, indeed.

8. The Commissioner proposes to bring Union Committees under the operation of the Panchayat Law, which means under the police; but this is by no means desirable. If they are brought under the control of the police, respectable people will not consent to sit on them. It is therefore desirable that beyond requiring the officers doing chaukidari work in the service of the Committees to help them in their investigations of crime, the police should have absolutely nothing to do with the latter. The Committees should also be made independent of the control of Magistrates and Sub-divisional Officers.

(f)—Questions affecting the land.

12. The *Bangavasi* of the 17th March has the following:—

BANGAVASI,
March 17th, 1894.

Gifts of rent-free lands. Gifts of land were formerly very common in this country, and the making of such gifts was considered an act of merit and virtue. In those days land used to be given in charity, as presents and rewards, and also as *khilluts* and *khayrat*. People owning ten bighas of land not unoften made a fifth of it *debottar* or *brahmottar*. To enable a Brahman to settle himself on some land, to make a gift of homestead land to a Brahman were generally considered very desirable and meritorious acts. And a Brahman without *brahmottar* land was not regarded as a Brahman at all. In fact, there was in those days not a Brahman, so to say, without some *brahmottar* property, and gifts of such properties were made by all classes of people, from the highest Raja or Nawab to the poorest and lowest house-holder.

But times have changed. At the present time nobody seems willing to make the smallest gift of land. It is not that acts of charity have completely ceased to be performed. Such acts have become fewer by fifteen annas and a half, only half an anna remaining. Presents are still made and rewards given though in scanty measures. But the practice of making gifts of land may almost be said to have disappeared. A charitably disposed person now-a-days would much rather give away hundreds and thousands of rupees than make a gift of even one cottah of land. Even the idea does not readily arise in the mind. And yet the quantity of land available in the country for such purposes is now larger than before.

The practice of making such gifts was also very common under Musalman rule. There was hardly one Musalman Padisha or Nawab who did not confer zamindaris or jagirs. And the recipients of the gifts were not confined to one class or section of the population. Sannyasis, fakirs, Brahmans, Sudras, ministers, aides-de-camp, professors, pundits, poets, musicians, dancers, dancing girls, heralds, buffoons, khansamas, bearers and cooks all received presents of *altamga jagirs*. The practice has disappeared at the present time, but what has become of the rent-free lands?

Now, it is well known that even for 40 years after the date of the Permanent Settlement, there was no interference with rent-free lands held by the people, though such interference had been intended by the Company's Government even so far as back as Warren Hastings' time. Lord Cornwallis, too, at one time wished to assess such lands to revenue, but he was prevented by pressure of work from carrying out his wishes in this matter. Nevertheless a condition was inserted in the Permanent Settlement whereby the Company reserved to itself the power of imposing an assessment on such lands at any time. It was not, however, before the year 1810 that a law was passed directing an enquiry into rent-free lands. But the law remained inoperative for the next ten years, and only came into force under Lord William Bentinck in 1828-29. An enquiry was now set on foot for doing away with all rent-free holdings, and as a result of the enquiry fifteen annas of the total *debottar*, *brahmottar* and other rent-free tenures ceased to exist. It was under Lord William Bentinck that *suttee*, that holy rite, was abolished, and a blow was struck at both the temporal and spiritual interests of the Indians. And yet it is Bentinck that is so much spoken of as an able and worthy ruler. Considering that Lord William, who suppressed *suttee* and misappropriated rent-free holdings, has been honoured with a statue, why should not a statue be erected to Lord Lansdowne, the author of the Consent Act, and worshipped by the people of India? It was Bentinck who opened the door to the degradation of Hindu society. The close of the Burmese war left the Government of India with an empty treasury, and a resumption of rent-free lands was the course followed by it in order to replenish its exchequer. Thus, by one stroke of the pen, the revenue was increased by 38 lakhs of rupees. It was only a few proprietors of rent-free lands whose title was considered satisfactory, and who were left in possession of their properties. And even these properties have now been assessed to the road cess. There is therefore at this moment no rent-free land in this country. Hindu society is also in a moribund condition. For the resumption of rent-free lands by Government is the principal reason why the pundit class is now threatened with poverty and degradation.

(g)—*Railways and communications, including canals and irrigation.*

ULUBARIA DARPAN,
March 14th, 1894.

13. The *Ulubaria Darpan* of the 14th March says that there was no necessity for the District Board to have constructed the Hakola road. Hardly a dozen people pass through the road during a whole day. Although some roads leading to two or four villages in this subdivision have been constructed by the District Board for the benefit of a very small number of people, it is entirely blind to the very great inconvenience which is felt by a large number of people for the want of good roads from Syampore and Amta to Ulubaria. Now there is a talk just now about the construction of the Mukundadighi road. But the District Board may safely leave it to be done gradually by the Local Board itself taking prompt steps to construct roads from Syampore and Amta to Ulubaria.

(h)—*General.*

ULUBARIA DARPAN,
March 14th, 1894.

14. The *Ulubaria Darpan* of the 14th March says:—
River embankment at Ulubaria. The people of Ulubaria had hoped that Government would remove their sufferings in the rainy season by constructing an embankment on the river at the zamindars' expense. But as this has not been done, they have become extremely anxious. With the commencement of southerly winds towards the end of the month of Chaitra, the village will be inundated by salt water from the river, and serious damage will then be done to the crops and to the health of the people. Both the Government and the zamindars are therefore requested to take up the work soon. Any further delay on the part of the authorities will make the work more expensive, for as early as the appearance of the next new moon, the waters of the river are likely to rise considerably.

BANGAVASI,
March 17th, 1894.

15. The *Bangavasi* of the 17th March has the following in an article headed "The mask has fallen off":—
The question of the cotton duties. The extensive use of English piece-goods by the people of this country has proved the ruin of the Indian cloth industry. The imposition of a duty on such goods cannot but touch the pockets of the Indians. Why is it then that the leading men of the native community and all Europeans, official as well as non-official, are so anxious to see a tax put on all imported cotton goods, and are so dissatisfied because such a tax has not been put on? It is a mystery, indeed.

Be that as it may, as regards this question of the cotton duties, the mask has now fallen off the foreign English administration of India. The highest officials in the country, nay, the entire official body and the leading newspapers in England, have had to make the humiliating confession—"The boast in which we have so long indulged, the boast that we govern India in the interest and for the welfare of the Indians, is perfectly unfounded; India is held and governed in the interest of the British merchants." The confession has also had to be made that the respect in which the English people hold Government by 'votes' is only so much parade and show. As regards the administration of public affairs, the official has no separate and independent existence, no matter whether he is a Lord and representative of the Empress receiving a yearly salary of two and-a-half lakhs of rupees, or a highly paid Military or Civilian member of Council. We are a subject-people, and such language does not become our lips. And though our observation of public affairs suggested such thoughts in our minds, we have been so long unable to speak out what we felt. But this time the official members of the Viceroy's Council have plainly and publicly made this confession—"Whatever we may be, we are, as regards the administration of the country, pure nonentities—veritable puppets. Though we are supported with Indian money in order to look after the interests of India, still if the authorities in England do not approve of what we consider to be good for India, we have to conceal our own feelings, and follow, sheep-like, the guidance of the Home Government. We carry out orders, and our duty is done. Justice, fair dealing, mercy and generosity will not receive from us the consideration that we must give to an order from England. We clearly understand that imported cottons should not be excluded from the scope of the new Tariff law, and that such exclusion has been extremely unjust. But what

is the good of our understanding all this? The Home authorities have from a consideration of English interests come to the conclusion that cotton goods should not be brought under the operation of the Tariff law. Consequently, though opposed to our convictions, this order of the Home Government we must loyally accept and carry out. And in order to maintain the prestige of our official position, we must sacrifice our independence and bow to their commands." Is this a matter to be slightly passed over? The Bengali is extremely eager to obtain votes, and is ever ready to quarrel with his friends and neighbours for the purpose of maintaining his self-respect.

But do you see how selfish this order of the Home Government is? Consider this question, and the mystery above alluded to will disappear. If an import duty is imposed in India on English piece-goods, the import of such goods will very probably be affected. And if in consequence of the duty there be a rise in the price of English cotton goods, the Indian weavers may not improbably revive their own cloth industry, and new cloth mills may be established in India. And if that is done, and a few thousand natives are enabled to earn their livelihood, the earnings of the Lancashire cloth merchants will to some extent diminish. Lancashire possesses not a few votes, and these votes may help to return half a dozen men to Parliament. Now the Liberals are afraid that if they do justice to India, Lancashire may side with the Conservatives and bring about the overthrow of their Government. Hence it is that the *Standard* newspaper deprecates the proposed agitation in favour of the cotton duties and counsels a policy of retrenchment. Our readers will now see how sordid are the motives and considerations which have prevented the imposition of an import duty on Manchester cotton goods. And all this is the doing of men, who, though they are not themselves our rulers, still occupy the position of the latter, and whom the Indians naturally consider to be their rulers, and regard with veneration and confidence. What shall we say? May God enable us to continue loyal and devoted to our rulers!

16. The *Hublul Mateen* of the 20th March says that the cow-killing circular was issued solely for the purpose of pleasing the Hindus. Lord Elgin has by this time come to see that the Musalmans are complaining of the circular. The time will surely come when the authorities will feel the necessity of withdrawing it.

HUBLUL MATEEN,
March 20th, 1894.

17. The *Sudhakar* of the 23rd March approves of the rule requiring all candidates for admission to the Judicial Branch of the Provincial Civil Service to possess a thorough knowledge of at least one of the vernacular languages of the Province. Most judicial officers only learn vernacular languages in the form in which they are spoken in urban localities, and they cannot therefore understand these languages as used by villagers in giving their evidence in the law courts. Frequently the difficulty experienced by criminal *Hakims* on account of their ignorance of the ordinary spoken language of the mufassal people is very great. It is desirable therefore that Government should take steps to remedy the defect in question.

SUDHAKAR,
March 23rd, 1894.

The writer takes exception to the rule reserving to the Lieutenant-Governor the right to make promotions to the senior grades of the Provincial Service by special selections in consideration of merit without regard to seniority. For in most cases His Honour will not be in a position to arrive at a correct opinion regarding the merits of the officers belonging to the Executive Branch. The Deputy Magistrates are under the immediate control of the District Magistrates, and in forming his opinion of their merits and qualifications, His Honour will have to depend on the opinion of the latter. This being the case, a Deputy Magistrate, however deserving, will have no hope of promotion if he happens to incur the displeasure of his whimsical master, the District Magistrate. Munsifs are not so unsafe. For in their case the Lieutenant-Governor will have to take the opinion of the High Court and the District Judges. Government ought to think twice before it discards the seniority rule hitherto observed in making promotions.

SUDHAKAR.

18. Referring to the deficit in the budget, the same paper says that much might be done towards making it up by curtailing expenditure. But, practically considered, the

The deficit in the budget.

adoption of a policy of retrenchment will be of no use. In order to give effect to such a policy, Government will first appoint a Commission to enquire how expenses may be reduced, and it will in the next place do nothing to give effect to the recommendations of such a Commission beyond dismissing a few *chaprasis* receiving a monthly salary of only five or six rupees, leaving the highly paid officers untouched. And the costs of such a Commission will be much greater than the amount that will be saved by retrenchment of this kind. A few years ago the Chinese Empire fell into financial difficulty like the one into which the present Government of India has fallen. But the Emperor of China quietly helped himself out of the difficulty by reducing his personal expenses and the large salaries of his high officials, thus dispensing with the necessity of imposing a new tax on his poor subjects. And the writer remembers that the Sultan Abdul Hamid of Turkey once followed the same policy in order to improve the embarrassed condition of his finances. If English statesmen abandon their selfishness and follow the noble examples set by these two Emperors, they will earn the respect of the civilized world.

SULABH DAINIK,
March 24th, 1894.

19. The *Sulabh Dainik* of the 24th March makes the following remarks on the budget.

The budget.

What the writer feared will come to pass, and one crore seven lakhs and sixty-two thousand rupees will be taken from the Famine Fund to make up the deficit in the budget. It is a matter of regret that Government has not been able to keep its promise not to spend the proceeds of that fund for any but its legitimate purpose. Government has quoted precedents in justification of its action in this matter, but no number of precedents will make a bad case good. There can be no denying that this drawing upon the Famine Fund has not been an action at all worthy of a Christian Government. The fear of losing the Lancashire votes prevents Government from imposing import duties on European piece-goods, and it is therefore obliged to have recourse to a variety of devices to make up the deficit. The Provincial Government will have to pay 40 lakhs and 50 thousand rupees. But how will they spare this money? Take the case of Bengal. The peons of the Calcutta Small Cause Court have already been caught in the net of retrenchment and petty clerks on Rs. 20 serving in Government offices, will now be dismissed in order that the weavers of Lancashire may prosper and the Liberal Ministry remain in power. The people of India are born to suffer, and let them therefore go on suffering. Why talk of the compensation allowance? There can be no harm done if 2,000 clerks on Rs. 20 a month are deprived of their daily bread, but Government cannot be expected to bear to see an European official on Rs. 5,000 a month suffering the slightest or the smallest pecuniary inconvenience.

Government has drawn on the Famine Fund, but what will it do if a famine breaks out? Will it give the assurance in writing that none will fall victims to it? How long will the cost of the frontier defences be borne by the unfortunate people of India? Will Lord Elgin do nothing to reduce it? The Members of the Viceregal Council are asked to maintain a vigilant attitude during the discussion of the budget. If it is pressed by them, Government will be obliged to make many important disclosures. The writer thanks Lord Elgin and the Finance Minister for not imposing any new tax in consideration of the distress of the people.

20. The *Sarasvat Patra* of the 24th March says:—

SARASVAT PATRA,
March 24th, 1894.

Some high posts given to natives of India.

Babu Nanda Krishna Basu has been appointed Junior Secretary to the Board of Revenue, Babu Kedar Nath Roy has been made District Judge of Hooghly, and Mr. Romesh Chandra Dutt will act as Commissioner of the Burdwan Division. This is the first time the Commissionership of a Division is going to be given to a native of this country. The erroneous belief that Government never gives such high posts to natives is now removed. This is the beginning of Lord Elgin's administration. Much may therefore be expected under his rule in future.

SARASVAT PATRA.

The circular in regard to consecrated bulls.

21. The same paper heartily thanks Mr. Forbes, Commissioner of the Patna Division, for his circular in regard to consecrated bulls.

SANJIVANI
March 24th 1894.

22. According to the *Sanjivani* of the 24th March, the following example shows how materials for administration reports are collected, and what the worth of such reports is.

Value of administration reports.

The Magistrate of a certain district ordered the Police Inspector of a certain sub-division within his jurisdiction to ascertain and report within three days the number of labourers who were employed in agriculture within the sub-division during the course of the past year, the outturn of the lands, &c. The police necessarily drew upon its imagination for the information wanted and submitted a report within the prescribed time. The Magistrate, it is certain, will embody this information in his report, and from this report of the Magistrate Government will derive its knowledge of the condition of the people and of the prospects of the crops!

23. The same paper requests Mr. Collier, Magistrate of the 24-Parganas,

SANJIVANI.

Two toddy shops in the 24-Parganas district.

to remove two toddy shops from their present position, the first being the one situated near the Mahestala High Class English School and close to a public bathing ghat, and the second being the one situated in front of Habulchandra Naskar's house in Chandanagar, an inhabited locality.

24. The same paper says that sacred bulls are in many places the cause of

SANJIVANI.

quarrels between Hindus and Musalmans, and the Commissioner of the Patna Division has done right in issuing his order regarding these bulls in connection with the *Eed* festival.

25. The *Dainik-o-Samachar Chandrika* of the 27th March says that, though

DAINIK-O-SAMACHAR
CHANDRIKA,
March 27th, 1894.

Discussion of the Financial Statement.

the injustice done to India by the exclusion of cotton fabrics and yarns from the Indian Tariff Act was fully dwelt upon in the Council at the time of the passing of the Act, it behoves the non-official members of the Council to take advantage of the discussion of the Financial Statement to once more forcibly impress upon the Government that the greatest wrong has been perpetrated upon India for the sake of pleasing the Manchester manufacturers, and that, by not protesting against the action of the Ministry in England, the Government of India has become a party to the sin of which the Ministry has made itself guilty.

When all other articles imported from England have been subjected to duty, why should cotton fabrics and yarns alone enjoy exemption? If free trade principles are to be strictly followed, no duty whatsoever ought to be imposed. But it is evident that it is not out of respect for free trade but simply for commanding the Lancashire votes that the Ministry in England insisted upon the exemption of cotton goods. It may not be unprofitable to India to draw the attention of British manufacturers making other than cotton goods to the very special favour which has been shown by the Ministry to the manufacturers of Lancashire.

It has been urged that the imposition of a duty on imported cotton goods will necessitate the imposition of a duty on cotton goods manufactured here. But this will not be fair dealing towards Indian manufacturers, considering that the English manufacturer has many advantages which the Indian manufacturer does not enjoy; for instance, the mills in England ordinarily turn out better stuff than the mills in India, the English mill-hands can work harder than the Indian mill-hands, the English mills turn out a larger quantity of work than the Indian mills in a given time, the English mills practise more adulteration than the Indian mills, and lastly, the cost of production is much cheaper in England than in India. No impartial judge, taking all these differences into consideration, will therefore admit the necessity of a countervailing duty on the products of a few tottering Indian mills to compensate for a duty imposed on imported articles.

The question of the Home charges, too, should not pass unnoticed. The members should insist on the system of indenting for stationery through the Secretary of State being abolished. They should also protest strongly against the Secretary of State's practice of continually raising loans in England while money is being hoarded in India. Though every member of the Council has come to see the injustice of the exchange compensation allowance to the European and Eurasian servants of Government, the non-official members should not lose the opportunity of protesting against this action of Government. Such a protest

may not be productive of anything good at once, but it may prove of use hereafter. The misappropriation of the Famine Insurance Fund, too, should not pass unchallenged. The contributions from the Provincial Government, at a time when they, too, are in financial difficulty, necessitate the retrenchment of many items of necessary expenditure. The writer feels sorry for his countrymen, for it is they who will have to suffer most in consequence of such retrenchment. Of all the provinces, Bengal has to suffer most at the hands of the Supreme Government. For, though she has a total revenue of twenty-two to twenty-three crores, and her total annual expenditure does not exceed twelve to thirteen crores, she never gets from the Supreme Government enough to meet even her most necessary expenses. Both Sir Ashley Eden and Sir Rivers Thompson resented Bengal's treatment by the Supreme Government. But it seems that Sir Charles Elliott is not at all dissatisfied with that Government for its parsimony towards Bengal, or he would have protested against this policy. The writer also fails to understand why the non-official Bengal members were silent on this point.

SULABH DAINIK,
March 28th, 1894.

26. The *Sulabh Dainik* of the 28th March says that, in order to raise the 40 lakhs which the Provincial Governments have undertaken to contribute towards the revenues of the Supreme Government, they will be under the necessity of retrenching their own expenditure; but it is to be hoped that retrenchment will not be effected by the dismissal of menial servants and petty clerks. The Local Governments can easily make up 40 lakhs or more without causing the least hardship to any body if it reduces the salaries of its highly paid officers, Bengali, European or Eurasian. All officers getting large salaries spend a considerable part of their incomes in luxuries and lay by another considerable part. Some reduction of their salaries will not therefore affect their means of livelihood. The writer next gives the following scheme of retrenchment:—

- (1) All native officers who get more than Rs. 500 per month shall have their salaries reduced.
- (2) All Europeans and Eurasians who get more than Rs. 1,000 shall have their salaries reduced.
- (3) All European and Eurasian officers getting more than Rs. 500 per month shall have their exchange compensation allowance stopped.

DAINIK-O SAMACHAR
CHANDRIKA,
March 29th, 1894.

27. The *Dainik-o-Samachar Chandrika* of the 29th March has the following observations on the discussion of the Financial Statement:—

The argument by which Sir Charles Elliott defended the absorption of the Famine Fund will not be approved either by political morality or by political economy. His Honour said that when no famine has, owing to the spread of railways, occurred since 1878, it would be enough to set apart only three lakhs for famine insurance, and that the balance, one crore and 47 lakhs, might be absorbed in the general revenues. This was nothing new that Sir Charles Elliott said; this very thing was said by others when that attempt to deny the existence of the fund was made.

It is a well known fact that the income-tax replaced the Imperial license-tax which was imposed solely for creating the Famine Fund. If, therefore, as Sir Charles said, there is no fear of famine in the country, why should the income-tax continue to be levied?

Mr. Playfair's advocacy of railway extension does not meet with the writer's approval, for he has no faith in railways as an agency in ameliorating the condition of the people. The writer has, however, been delighted to see Mr. Playfair speak of the Provincial contributions. But he was extremely pained not to find Sir Charles Elliott protest like his predecessors, Sir Ashley Eden and Sir Rivers Thompson, against the conduct of the Supreme Government in this connection. Sir Charles' reputation for independence will surely suffer.

The exchange question is not likely to be soon settled, and India's financial difficulty will not therefore soon come to an end. In the meantime Government should lose no time in imposing the cotton duties. The discussion of the budget at least should have made this clear to the authorities. It is time also

for Manchester to yield. The *Times* has advised it to that effect. India should take this opportunity of petitioning the Home authorities on the subject. A protest meeting should at once be held in Calcutta. The *Hindoo Patriot* advised delay in view of the submission of the budget. But the budget has not removed the grievance. No more delay should therefore be made in calling a meeting.

III.—LEGISLATIVE.

28. The *Burdwan Sanjivani* of the 20th March refers to the Lieutenant-Governor's remarks on the working of the Arms Act in the course of the Administration Report for 1892-93, and observes as follows:—

BURDWAN SANJIVANI,
March 20th, 1894.

The writer is glad that Government has no suspicion that if the people were to get arms they could use them against it. There is absolutely no necessity for a law like the Arms Act in a country like India, the people of which are thoroughly well disposed towards their rulers. It is, moreover, specially unsuited to Bengal, where the people, besides being loyal, are unacquainted with the use of arms. The Lieutenant-Governor says that it is the duty of Government to acquaint itself with the quantity of arms available in the country, and it seems from this remark as if the Act was passed with the sole object of enabling Government to get this information. But it does not seem to the writer that the Government of a loyal country like India is under any necessity of obtaining such information. The necessity of renewing licenses for arms causes great inconvenience. And much of the hardship arising out of the working of the Act will disappear if licenses are granted to eligible persons once for all without requiring them to renew the same year after year.

29. The *Sahachar* of the 21st March has the following in connection with the Prisons Bill:—

SAHACHAR,
March 21st, 1894.

Some change in the clothing of prisoners is necessary. The *jangia*, the *kurtu* and the *topi* are not fit articles of dress in a country like Bengal. They cause inconvenience in the hot weather and they are insufficient in the cold weather. The prison dress should be more natural, and should consist of at least two pieces of cloth. And this change is all the more necessary because the use of the *rugi* in the Madras jails is causing a large number of deaths among the higher classes of prisoners. The food which is given to prisoners in the Bengal jails, though it may be considered as a luxury by the lower classes of people, would be considered by respectable people as simply killing in its use. The writer does not mean to say that prisoners should get *dudkhani* rice to eat; but they should certainly get tolerably good rice, pulses, vegetables and fish in sufficient quantities. And as they do not get all this now, numbers of them die of diarrhoea. In cold countries people breakfast in the morning without leaving their bed; but in this country even the poorest beggar cannot eat anything in the morning without first performing the offices of nature. Moreover, unlike the people in cold countries, people here must relieve their bowels twice daily in order that they may avoid disease. This shows that sufficient time should be allowed to prisoners to perform their natural offices, but they now get only five minutes' time for the purpose, and this is not as it should be. The Jail regulations in this respect have been framed on the model of those prevailing in the cold countries, and they therefore stand in need of change. In cold countries free labourers do not like to work more than eight hours in the day although they get remuneration for their labour; but here prisoners are made to work nine hours. They are also made to turn the oil machine, work at the tread mills, and undergo other forms of labour, which they are physically not fit to undergo. It is therefore desirable that prisoners should be allotted only such forms of labour as they are accustomed to. It was on this principle that European prisoners in the Mussoorie Jail are made to do only printing work. The same principle should be given effect to in other jails too. The large mortality among short-term prisoners is due to overwork. And now that the law relating to prisons is going to be amended, Government should consult the views of native gentlemen and try to embody them as far as practicable in the new measure.

30. The same paper approves of the Maharaja of Ayodhya's intention to bring forward a Bill dealing with Hindu religious endowments. The waste of Hindu religious funds now going on in connection with the Tarakeswar

SAHACHAR.

Legislative regulation of Hindu religious endowments.

case makes a measure like the one proposed absolutely necessary. To allow this shameful misappropriation of the Tarakeswar temple funds is humiliating both to the country and to the Hindu religion.

BANGAVASI,
March 24th, 1894.

31. Referring to the agitation regarding the management of the Hindu religious endowments, the *Bangavasi* of the 24th March writes as follows:—

Legislative regulation of Hindu religious endowments.

The answer given by the Bengal Government to Babu Surendranath's question in the Bengal Council had greatly reassured the writer, and he had begun to think that the agitation regarding religious endowments would stop, if not for good, at least for some time. But, as ill-luck would have it, though Babu Surendranath has apparently dropped the question, the British Indian Association has taken up the cue, and the Maharaja of Ayodhya has not only given notice of a question on the subject in the Viceroy's Council, but is, it is said, also drafting a Bill for introduction in the Council. All this has filled the writer with alarm.

Since the passing of the Consent Act an impression has gained ground in the Hindu mind that the cries and wails of its subjects produce no effect upon the Government. The writer will therefore say nothing if the Government has of its own free will come to the decision that it should take the management of Hindu religious endowments in its own hands. But he will have a great deal to say if the case be otherwise, that is to say, if Government's rumoured intention in regard to Hindu religious endowments be the effect of pressure brought upon it by native public opinion. Government should beware of taking the advice of those people who are now posing as its friends and advisers in this matter. It is not that these people entertain any evil design or intention, but there is no denying that they are not in a position to form a correct judgment in this matter. If therefore Government allows itself to be guided by their advice, it will commit itself to a policy which cannot fail to arouse the displeasure of the great mass of people in the country. In the second place, whatever the step the authorities decide upon taking, they should beware of acting rashly and hastily in this matter.

SANJIVANI,
March 24th, 1894.

32. The *Sanjivani* of the 24th March says that, in consequence of the agitation which was set on foot last year on the introduction of the Bengal Municipal Bill in the

The Bengal Municipal Bill.

Bengal Council, the Secretary of State instructed the Government in this country that the Bill should not contain provisions which might interfere with the independence of municipalities; and on receiving this intimation, the Lieutenant-Governor assured the public that no law should be passed which might be offensive to them.

It is true the Bill has since undergone much modification, but section 4 of the Bill, which strikes a severe blow at the independence of municipalities remains unaltered. For it is not an independent municipality whose area is extended or curtailed by another party any more than the landlord is an independent holder of land whose estate or any portion of whose estate can be taken away by another man. If this section is retained, local self-government will be therefore practically abolished. On receipt of instructions from the Secretary of State, the Lieutenant-Governor admitted that the section involved an interference with the independence of municipalities, and he accordingly promised to alter it. But when Babu Lal Mohan Ghosh proposed an amendment of the section, Mr. Bourdillon said that the Council was not bound by any promise which the Lieutenant-Governor might have given, and that stricter rules prevailed in the other provinces regarding the expansion and contraction of municipal areas. Mr. Bourdillon also said that even if the section was passed, Government would make a very sparing use of its right under it. But how can the public accept Mr. Bourdillon's assurance, when a promise given by the Lieutenant-Governor himself has been thus set at naught? There was nothing surprising in the opposition offered to Mr. Ghosh's amendment by Messrs. Allen and Collier and the Advocate-General. But the writer has been pained to see Babu Gonesh Chunder Chunder and the Maharaja of Gidhour act like enemies of their country in this matter of vital importance. They said that they did not understand what harm could be done by this section. But should those who cannot understand such an easy question sit as legislators of their country? The Raja of Gidhour had no alternative but to vote against the amendment.

for people like him are born to please the authorities. Babu Surendranath Banerjee and Mr. W. C. Bonnerjee made convincing speeches in support of the amendment, but in the Legislative Councils in this country questions are settled not in accordance with conviction, but on the principle of numerical majority. Babu Lal Mohan's amendment was accordingly lost by 14 against 5.

Babu Lal Mohan has been defeated, but the country at large will not yet yield. It will be too much for it to take in silence the practical abolition of local self-government. An agitation should at once be set on foot in this country and in England. Mr. Fowler is a friend of local self-government, and he will not certainly allow this section to be passed into law. Lord Elgin, too, is a just ruler, and he will not surely, if properly informed, assent to the passing of such an unjust provision.

33. The same paper takes to task Mr. Phirozshah Mehta, the Bombay member of the Viceroy's Legislative Council, for his absence from all the meetings of that Council held since his appointment, not excepting the meetings at which the Prisons Bill and the Tariff Bill were discussed. If Mr. Mehta finds it impossible to leave Bombay, he ought to resign his seat.

Mr. Phirozshah Mehta as member of the Viceroy's Legislative Council.

SANJIVANI,
March 24th, 1894

Legislative regulation of religious endowments.

34. The *Dainik-o-Samachar Chandrika* of the 26th March has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
March 26th, 1894.

There are Mahants and Mohants, and though there are many who, like the Mahants of Tarakesvara and Tripati, misuse religious funds, there are, to be sure, those who make a very proper use of them. The writer has not of course collected statistics in order to ascertain in how many instances such funds are misused and in how many they are not. But it is his impression that they are in the majority of cases properly used. And though he will be glad to see the misuse of religious funds stopped in all cases, he will not like to see this effected by means of legislation, which, in his opinion, will probably make matters worse than they already are. Some are for entrusting the management of Hindu religious funds to the Hindu members of the District Boards, while others are for leaving their management to a Committee consisting of the Hindu members of the District Boards of several districts. Questions relating to the management of these funds are also being put in the Viceregal and the Bengal Council, and proposals are also being made for framing a Bill on the subject. But the matter requires to be very carefully considered. Before the outbreak of the Sepoy Mutiny, the management of both Hindu and Musulman religious funds was in the hands of Government, but this had the effect of dissatisfying many people, specially the Musulmans. And many English officials think that this dissatisfaction among Musulmans, caused by the management of their religious funds by Government, was one of the causes of the Mutiny. It was for this reason that after the Mutiny Government withdrew from the management of the religious funds of both Hindus and Musulmans, and the re-assumption of their management by Government through the agency of the District Board will again create popular dissatisfaction. Restricting his remarks to Hindu religious funds, the writer can say that they cannot be allowed to be managed by the Hindu members of the District Boards. For many of the Hindu members of these Boards are Hindu only in name, and have no respect for orthodox Hindu practices and institutions. Western education has got such a mastery over them that if entrusted with the management of Hindu religious funds, they will be anxious to spend them, in accordance with Western principles, in establishing schools, dispensaries, Dufferin hospitals and so forth. They will also curtail as unnecessary the expenses of feeding *atithis* and Brahmans and interfere with the immemorial rights of the *pandas*. Again, as Government regards the District Boards as parts of itself, it will be improper for that reason too to entrust the members of those Boards with the management of religious funds. All true Hindus will disapprove of any such arrangement, and the proposal of the 'Babu' members of the British Indian Association in this matter does not commend itself to them.

The writer does not know the lines on which the Maharaja of Ayodhya proposes to legislate on the subject, but the hints which he has been able to gather about it in the speeches delivered by 'Babus' have not been of a reassuring character. It will not be a bad thing to have a law under which

Mohants living an immoral life may be relieved of the management of religious funds. And under the existing law this can be done by Hindus of position and respectability with the permission either of the District Judge or of the Advocate-General. In Madras an attempt was made under this provision of the law to remove the Mohant of Triputi from his charge, but no such attempt seems to have been ever made in Bengal. But the law on this point is not clear, and instead of asking Government to frame a new law on the subject, the respectable among the Hindu community should move it to amend the existing law in such a way as will enable them to remove Mohants from their charge in cases of misconduct and immorality.

SULABH DAINIK,
March 29th, 1894.

35. Referring to the agitation regarding the Hindu religious endowments, the *Sulabh Dainik* of the 29th March writes as follows:—

The question of religious endowments. It would not do to make over the management of these endowments to Government, an alien body having no knowledge of the Hindu's distinction between *dharma* and *adharma*, between his idea of what is duty and what is not, and differing diametrically in manners and customs from the Hindus. Government's management of such properties will not therefore secure the application of their proceeds to what the Hindus consider their proper and legitimate purposes. An example in point is supplied by the management of the Burdwan Estate by the Collector of the district. The Collector's first retrenchment had reference to the daily doles of rice to the poor and to the *puja* expenditure. Again, there are few Hindus now-a-days who thoroughly understand what the duties of a Hindu are, and who can be entrusted with the management of religious endowments. If there had been a few saintly Hindus like Babu Ishan Chandra Mukherji of Tanthania in Calcutta, the Hindu community could have safely entrusted them with this work. As things at present stand, no remedy short of a thorough overhauling of the system of appointing *mahantas* will be likely to prove efficacious.

IV.—NATIVE STATES.

SAHACHAR,
March 21st, 1894.

36. The *Sahachar* of the 21st March has the following about Hyderabad affairs:—

Hyderabad affairs.

For some years the Alamgir method of government is being silently adopted in the Nizam's dominion. The Hindus form the majority of the population of Hyderabad, and formerly they alone used to get high appointments in the State. Raja Chandulal was the Prime Minister of the great grandfather of the present Nizam, and his grandson, Raja Narayan Prasad, for some time acted as Prime Minister during the minority of the latter. The great Salar Jung used to humour the Hindus; but things have changed in this respect under the new Minister, Asman Jah. As soon as he came into office, a number of Musalmans from various places surrounded him, and, through the machinations of these men, none of whom are *khas* residents of Hyderabad, Hindus have been gradually ousted from all high posts. There is not a single Hindu among the ministers, and no Hindu can now be appointed to the headship of any department of the public service. The policy of suppressing the Hindus is now in vogue in British India, and the adoption of the same anti-Hindu policy by Asman Jah has dissatisfied the Hindus of Hyderabad. Things in Hyderabad are therefore faring as they should not. The poor Nizam is naturally a friend of the Hindus, but he is powerless. His territories are parcelled out among a number of omrahs. These omrahs are only zamindars, jagirdars in name, but practically they are absolute rulers within the limits of their estates. Sir Kurshed Jah is a well known omrah, and this is what the *Deccan Gazette* says of the state of affairs on his estates:—"All people are saying that great mismanagement prevails in the zamindari of Sir Kurshed Jah. The fact is that the Kazis are making money by oppressing the people right and left, and cruelty and misgovernment are at their height. Other officers are doing what they like, and the people unable to bear any longer are leaving their villages. Dacoity is of frequent occurrence, and the police says that the local officials of Sir Kurshed Jah participate in the spoils. The other day dacoits took away Rs. 50,000 from a merchant residing in the Gajajati taluk. There are revenue and police officers in the taluk, but

their eyes are shut." How long will the Government of India connive at this state of things? The Government of Lord Lansdowne approved of all that Sir Asman Jah did simply because he was an enemy of the Congress. Though measures were first taken at Aligarh for the repression of the Hindus, yet the *pukka* arrangements for that purpose were made at Hyderabad. But the Congress is now beyond the reach of official criticism, and Government no longer considers the movement a dangerous one. It is therefore time that something was done to put down the oppression which the people of Hyderabad are now suffering at the hands of the omrahs. In these days of standing armies there is no longer any necessity of retaining the feudal system in Hyderabad. The system may become a source of danger to the Nizam. The feudal lords under His Highness have a lot of dacoits and Habsi badmashes as retainers, and their fear of these men prevents the Kazis from administering justice impartially. Has the Resident at Hyderabad no power to enquire into the doings of Sir Kurshed Jah?

37. The *Samay* of the 23rd March says:—The present Maharaja of Cashmere has absolutely no hand in the administration of his State, everything being done by the Council under the guidance of the Resident. Out of the total annual revenue of Rs. 50 lakhs, the enormous sum of 22 lakhs is every year applied to Military expenditure, and 18 lakhs is spent on the defence of the Cashmere frontiers. Thus the Government of Cashmere is about to run into a state of bankruptcy. But though all these and other expenses of the State are made only under the orders of the Council, the Government of India most unjustly accuses the Maharaja of extravagance. The Government of India is now proposing to bring the Post and Telegraph Departments of Cashmere under its own control, and though the Maharaja is opposed to the proposal, it will without doubt be carried out in no time as it has received the assent of the Council. The Maharaja has always proved loyal to the British Government. Why then is Government treating him in this way? It is to be hoped that the new Viceroy, Lord Elgin, will reconsider the case of the Maharaja, and make amends for the injustice that has been done to him.

SAMAY,
March 23rd, 1894.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

38. The *Bangabasi*, of the 24th March says that, though both the Sub-divisional Officer of Madaripur and the District Magistrate of Faridpur are aware of the distress which prevails in that sub-division, they are unable, for want of money, to do anything towards alleviating it. The famine fund which was created for a contingency like this has been absorbed in the general revenues of the empire in order to meet the deficit; and the authorities have therefore no alternative but to remain indifferent to the distresses of the people. But the people, on their part helpless as they are, have none but the authorities to look to for help.

BANGAVASI,
March 24th, 1894.

39. A correspondent of the same paper, writing about the distress in the Tippera district, says that on the 3rd March last the two daughters of one Kumar Nath of Uttarpara in Kalikacha died of dropsy brought on by eating such things as pumpkins, *kachu*, &c. The wife of Kumar Nath is lying ill of the same disease, and he is himself not in good health. The editor asks the authorities if they would deny that the death of the two girls was due to starvation. If they do so, they had better read the Chapter on death from starvation in the Famine Commission's Report. It is time that the authorities should exert themselves to relieve the distress.

BANGAVASI.

40. A correspondent of the *Sanjivani*, of the 24th March says that great distress prevails in the Brahmanberia sub-division of the Tippera district owing to failure of crops. People are resorting to thefts and dacoities as a means of livelihood. A large number of people represented their condition to the District Magistrate, but did not obtain any relief. The Hon'ble Maulavi Seraj-ul-Islam has been requested to bring the state of things in Brahmanbaria to the notice of Government. If prompt relief measures are not adopted large numbers of people will die of starvation.

SANJIVANI,
March 24th, 1894.

VI.—MISCELLANEOUS.

SAHACHAR,
March 21st, 1894.

41. The *Sahachar* of the 21st March refers to a Madras paper's account of an attack made on a native woman at Bangalore by four European soldiers, and writes as follows:—
The Bangalore case.

Cases of assault on natives by European soldiers are now becoming frequent, and the recent acquittals of soldiers charged with the murder of natives have tended to increase their daring. Again, their perusal of Anglo-Indian papers like the *Pioneer* has taught them to hate natives and to look upon native life as of very little worth or consequence. Soldiers guilty of offences against natives are not sent up for trial except on very high pressure put by Government. And when they are sent up, they are acquitted on some pretext or other. The plea of ruptured spleen is now seldom taken, and the pleas of insanity and self-defence have come into fashion. In the Bangalore case, it will do tolerably well for the soldiers to say that the woman called them, that they could not agree about the terms, and that she took money, but did not keep her word. Now, it is a fact that even a native prostitute will fly from a European soldier, and it is extremely improbable that a single woman, though public in profession, would seek the company of four drunken soldiers. Nevertheless this story, incredible as it is, will be believed by the European Judge and Jury. A High Court Judge once said without hesitation that he could not conceive how a European soldier could assault any one without cause. The writer, however, knows of a case in which a low European once assaulted a native simply for the fun of the thing. Time was when European soldiers in Madras used to murder natives on the results of lotteries, with the object of securing transfer and extra allowance! They of course knew that they would be acquitted, and they therefore did this. This is found stated in a book written by Mr. Eardly Norton's father. But as soon as the authorities detected the true cause of the murders and began to punish their perpetrators heavily, the murders ceased. But for some years past, that is to say since the time when the Anglo-Indian papers commenced abusing the natives, these crimes are being again committed.

BANGAVASI,
March 24th, 1894.

42. The *Bangavasi* of the 24th March has the following:—

Zanana Missions—a danger to
Hindu Society.

The Christian Missionaries belong to the ruling race, and naturally therefore expect to be favoured and encouraged by Government, and they are not denied that favour and encouragement. That they possess so much power and influence is owing entirely to this. The Christian Missionaries in India are being constantly favoured by Government directly as well as indirectly. A large number of them have been and are being entertained with money, which is as it were the life-blood of the skeleton-like Indians. The Christian English Government of India has promised not to interfere with the religion of her poor and helpless people. But it is our misfortune that there are occasionally difficulties in the way of its keeping that promise. Nevertheless we consider it our great good fortune that our rulers do not readily and willingly make any direct interference with our religion, and we always thank them for it. But though the English Government does not directly interfere with our religion, still the encouragement which is offered by it to the maintenance of Christian Missionaries has had the effect of instilling poison into Hindu society, into the Hindu's heart of hearts.

Not content with ruining Hindu girls of tender years, the Zanana Missions have now commenced as it were to kindle a fire within the Hindu zanana. These Zanana Missions too receive encouragement from Government. Every year a meeting of these missions is held at Belvedere. There was a meeting this year too. The pride and prestige of these missions have been doubled by the kind attentions paid to the members by Lady Elliott and the encouragement and stimulus given by the Lieutenant-Governor. Is the reader aware of the dreadful proposal that was made at that meeting for encompassing the ruin of Hindu women? Have foolish Bengalis any knowledge of the strong and skilful disposition of the forces by which it is sought to bring about the destruction of their women?

It was proposed by Mrs. Wheeler that a Committee of Ladies should be formed for the purpose of going from house to house looking after girls

after their marriage, so that they might be trained and made the means of winning over the elderly members of the Hindu *zanana*. What a dreadful proposal! You should know that it has the fullest sympathy of the Lieutenant-Governor. And when there is the ruler's sympathy, there is every chance of success. Sir Charles Elliott is our ruler, but he is a Christian. What wonder that being a Christian he should sympathise with the Christian Missionaries? Why, it is only proper that he should do so. But just think what a ruinous proposal has been made. The rulers may be Christian, may encourage the propagation of Christianity, and may sympathise with the movement, but can this dreadful proposal of the Christian missionaries be ever carried out, if Hindu society comes to its senses and warns itself in time?

43. The same paper has heard that on the occasion of the last *Sivaratri* festival at Tarakeswar, Mr. Gordon Leith, the newly-appointed Receiver, either took his seat on the *gádi* of the mahanta, or sat on a chair near it. It is also said that he stationed himself at the very door of the temple in order to prevent overcrowding. But it is clear that in so doing he wounded the feelings of a large number of pilgrims to whom the sight of a sahib standing in such close proximity to their god cannot certainly have been at all agreeable or edifying. It is said that many pilgrims who had brought holy water from the distant Ganges with the object of bathing the god therewith felt deeply pained when their water was polluted by the touch of the Receiver Sahib.

BANGAVASI,
March 24th, 1894.

The writer fails to understand what led the attorneys in the suit, both experienced lawyers and professed Hindus, to choose a Christian for the Receivership, and he would like those who want legislation on the subject of the management of religious endowments to note this fact. They ought also to bear in mind that the sanctity of the religious shrines will not possibly remain unaffected if the management of the properties attached thereto is confided to people who are Hindu only in name.

44. The same paper says that at the late Darbar at Belvedere the Lieutenant-Governor stood up when he conferred *sanads* on the Nawabs and Rajas, but did not show that honour to those who received the titles of Mahamahopadhyaya, Shams-ul-ulama, &c. Surely wealth is held in greater esteem than learning in these darbars!

BANGAVASI.

45. The *Sanjivani* of the 24th March refers to the proposal to appoint Miss Baumler as Superintendent of the Dufferin *Zanana* Hospital in Calcutta in succession to Miss Hamilton, and asks, the Dufferin hospitals were established simply for the sake of providing for European lady doctors? The authorities seem determined not to see that the object of these hospitals is being frustrated by the appointment to their Superintendships alien lady doctors who understand neither the language nor the manners and customs of their patients. There would be some excuse for these appointments if competent native lady doctors were not available. The authorities do a most unjustifiable thing when they overlook the claims of native lady doctors in order to provide for their European sisters who are by no means superior to them in experience and ability.

SANJIVANI,
March 24th, 1894.

46. A correspondent of the same paper says that, though the authorities of the Kushtia *mêla* invited the boys of the Pabna zilla school to an athletic match with the boys of the local school, they made no arrangement for their board and lodging. The Pabna boys arrived at Kushtia at 10 A.M. on a Saturday morning and were told to provide food and lodging at their own expense. The party accordingly made up their mind to leave the place the same evening. Later on, however, the *Mêla* Committee promised to see to their wants, and thus prevailed upon them to stay. That day the boys got their meal at 8 P.M., and the meal was of the coarsest kind. The next day the boys got their morning meal so late as 1 P.M., but it was a meal so execrable that not one among them could swallow a single mouthful. Most of the boys then returned to Pabna, a few only remaining to play out the match. But even, with such odds on their side, they won the match by 12 runs.

SANJIVANI.

It was not the boys of the Pabna school alone who were thus cruelly and shabbily treated by the mēla authorities, but the boys from the Rajbari-Surya Kanta school and the Durgapur Entrance School fared no better.

About Rs. 2,800 was collected to meet the expenses of the mēla; and one cannot say what authority the Mēla Committee had to fritter away the whole of the funds on *jatras* and theatrical performances. The Committee had announced prizes, but the writer does not know that a single prize, or for the matter of that a single encouraging word, was bestowed on the winners. The correspondent warns the boys of other schools never to come to the Kushtia mēla even if they are invited to do so, and, challenges the mēla authorities to contradict any of his statements.

SULABH DAINIK,
March 24th, 1894.

47. Referring to the appointment, not of Mrs. Kadambini Ganguli, but of Miss Baumber as Lady Doctor in charge of the Bengal branch of the Lady Dufferin Fund, the *Sulabh Dainik* of the 24th March says that while the people of the country are paying subscriptions to the fund, it is only a number of European lady doctors who are fattening on the money.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 25th, 1894.

48. The *Dainik-o-Samachar Chandrika* of the 25th March writes as follows:—

Conferring of titles by Government.

At the recent darbar held for the purpose of conferring titles, the Lieutenant-Governor said that he was for honouring only the deserving. But are titles always conferred on deserving men? And have titles been conferred this year only on deserving men? Do not many persons get titles by sheer flattery? And does flattery mean loyalty? Sir Charles Elliott ought to answer these questions. Titles are gradually losing their importance in consequence of their being conferred on undeserving persons.

DACCA GAZETTE,
March 26th, 1894.

49. The *Dacca Gazette* of the 26th March has the following:—

Lord Ripon and Lord Lansdowne.

Surely the man whose memory fills the heart with delight and brings tears of joy out of the eye has his statue erected in every heart, and his statue has nothing to fear from the destroying hand of time. That statue will remain firmly fixed in countless hearts and in countless forms as long as the sun and the moon shall endure. Where is the man who can defile by his impure touch even a particle of that statue? Nothing can tarnish the throne of gold which Lord Ripon has placed for himself within the hearts of the Indians. Memorials and monuments are mere names. So long as British rule lasts, so long as the starving millions of India have the power to understand the character of their rulers, so long will they worship quietly and in silence and with flowers of reverence the image of Lord Ripon which they have set up in their hearts.

But the memory of Lord Lansdowne? Why, it is proposed to erect a statue to his honour at a cost of sixty thousand rupees. Yes, the memory of every deed that is done in this world, good as well as bad, lives for ever, and Rob Roy has as much chance of living in men's minds as Robin Hood. We ask, is it wise to go to all this expense for the purpose of fanning the fire that is consuming our hearts? Can Lord Lansdowne's memory be ever effaced from the minds of Indian men and women? Manipur on the East and Cashmere on the North-west bear within their heart undying monuments of his fame, and a marble statue in addition to these will only be salt sprinkled over a tormenting sore.

SULABH DAINIK,
March 27th, 1894.

50. The *Sulabh Dainik* of the 27th March has the following about the late Mr. C. T. Buckland:—

The late Mr. C. T. Buckland.

Many people have probably forgotten Mr. Buckland whose death has been just announced. He was the father of the present Revenue Secretary to the Bengal Government, and like him was a Civilian. One cannot mention Mr. Buckland's name in the same breath with the names of the present Civilians. The deceased was a generous and noble-minded man. He was exceedingly kind to the poor to whom he used to give away whatever he happened to have with him. He loved the natives and was very kind to them. His death has caused us profound sorrow, and we shall be extremely happy to see the son follow in the footsteps of the father. May God grant peace to the bereaved son!

51. The *Dainik-o-Samachar Chandrika* of the 28th March has the following:—

The *Pioneer* on the native press.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 28th, 189

The righteous *Pioneer* always resents the exposure in the native press of the faults and shortcomings of the Anglo-Indian officers of Government. It is therefore its everyday duty to shower abuse and hard words on that press. Mr. Justice Prinsep's words in regard to the press uttered on the occasion of the unveiling of the statue of the late Kristo Das Pal were meant for all sections of the press, Indian and Anglo-Indian, but the *Pioneer* has seen in them a reference only to the native press, and it has therefore abused that press freely. It has advised all native editors to take the path which the late Kristo Das Pal took as an editor. And it will probably be exceedingly glad if all native editors go where Kristo Das has gone, that is, if they cease to exist. The Anglo-Indians praise Kristo Das because it was his principle to please everybody and because it was against his practice to give offence to the Anglo-Indian officials. Like Mr. Justice Prinsep, the *Pioneer* advises all native editors, to imitate Kristo Das's example. But it should be borne in mind that even Kristo Das himself failed at times to please the Anglo-Indians. Kristo Das Pal having, on the occasion of that terrible massacre in the Shamnagar Railway collision, found fault with the Railway officials of the time, was threatened with a criminal prosecution, and he had therefore to apologise. Of course, Kristo Das did well by apologising, and the writer does not blame him for it. What it means to say is that even Kristo Das, whose principle it was not to quarrel with the officials, at times found it hard to remain faithful to his principle. The *Pioneer* itself does not follow the principles which it wishes to see followed by the native press, for it never makes any attempt to please the people of the country. Nay, when necessary, it does not hesitate even to offend the Government, as it did on the occasion of the Ilbert Bill controversy. The fact is, strong writing is not a monopoly of the native press. The writer has his doubts whether Kristo Das's conduct as an editor was the very best. He thinks it was not so. An editor must write disinterestedly and impartially, possess a hero's courage, be truthful, and must never say anything with the object of humouring any body. Indifferent to his own comfort or discomfort, he should be ever ready to fight against oppression and to protect the weak. And respect for truth compels the writer to say that the late Kristo Das Pal at times fell short of this ideal. It is the duty of an editor to give good advice to the officials, and it is not his fault if his advice does not always prove palatable to them. The editors of newspapers are the physicians of the body politic, and they are bound to use strong physic when mild ministrations prove unavailing. They should point out the faults of all without cherishing ill-will towards any. Strong language is not always identical with abuse. The writer has blamed Sir Auckland Colvin and Sir Charles Crosthwaite, and in so doing he has made use of strong language only when mild criticism has failed. The late Kristo Das Pal too used strong language when mild criticism failed. His articles on the Tenancy Act are an instance in point. Again, whenever an official does a good act, the writer praises him. Is there a Hindu paper, for instance, which has not praised Sir Charles Elliott for his cow-killing circular?

URIYA PAPERS.

52. The *Uriya and Navasamvad* of the 14th February and the *Samvad-bahika* of the 15th February report that cholera is raging virulently in the Balasore district.

Cholera in the Balasore district.

URIYA AND
NAVASAMVAD,
Feb. 14th, 1894.

53. The *Utkaldipika*, of the 17th February, strongly opposes the proposed abolition of the Cuttack Medical School, and suggests that the Vernacular Medical School in the metropolis, which is more expensive than the others, may, if necessary, be abolished.

The Cuttack Medical School.

UTKALDIPIKA,
Feb. 17th, 1894.

ASSAM PAPERS.

54. The *Paridarshak* of the second fortnight of *Falgun* says that the trial of the accused in the Rangiya riot case in Assam being held at Rangiya, and not at Gauhati, proper legal advice could not be procured for the

The trial of the Rangiya riot case.

PARIDARSHAK
Second fortnight of
Falgun.

defence. The writer cannot say what other inconvenience and difficulty is in store for the raiyats of Assam.

PARIDARSHAK.
Second Fortnight of "To
Falgun.

55. The same paper publishes the following letter :—

THE EDITOR OF THE 'PARIDARSHAK.'

SIR,

Scarcely one Baladhun case is over, its lessons have been utterly lost upon a native Magistrate in the person of Babu Kedar Nath Sanyal, Extra Assistant Commissioner, Habiganj. A certain riot case in which one Roydan as with seven others were accused, came up for hearing before him on the 17th February; the pleader for defence obtained permission at the outset to reserve cross-examination till the prosecution was closed, and though the prosecution was not closed till the 26th February, the court, quite forgetful of the permission given, wanted the defence pleader in the middle of the prosecution to cross-examine the witnesses, but that could not be done at that state of the case. This is not all. To deprive the accused the benefit of an efficient cross-examination, the court in its quixotic way of looking at a thing, thought it 'unsafe' to allow the defence pleader to consult with his clients when the latter asked the court to do so with a view to get some informations. Think over, sir Editor, and see if it is not more 'unsafe' to retain this Extra Assistant Commissioner in the service to defame the bench this way. To crown the ludicrous, Babu Kedar Nath Sanyal had the brazen hardihood to say that the pleader for defence had no right to see the record of the case while conducting the case, and did in fact withhold the record from the defence pleader. I am not sure as to what he meant by this fantastic display of feeling, save that, in consequence of the foolish impediments he threw, the defence pleader could not dare take the responsibility of cross-examining the prosecution witnesses. However, Babu Kedar Nath Sanyal thought it fit to commit the case to the sessions even in this incomplete state, and in the meantime the accused are to remain in hazut. In the Baladhun case, Mr. Herald did not allow cross examination; in this case Babu Kedar Nath did not disallow cross-examination in so many words, but by a clever manœuvre, or as it is called native *chhalaki*, he did virtually disallow cross-examination, as he studiously deprived the defence all possible means towards an efficient cross-examination. It is for the Judge to see whether or not the accused have really been prejudiced by the conduct of the Extra Assistant Commissioner. I need say no more as the case is *sub judice*.

Yours,
HABIGANJ."

The 11th March 1894.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 31st March 1894.